

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. III.—NO. 18.

ONEIDA, N. Y., MAY 2, 1878.

{ \$2.00 per year in Advance.
{ Single copies Five Cents.

AMERICAN SOCIALIST. Published every Thursday.

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SUBSCRIPTION PRICE.

One Year, \$2.00; Six Months, \$1.00.
Postage Free to Subscribers in the United States.
One Year to England, France, or Germany, postage included, \$3.00.

MESSRS. TRUBNER & COMPANY, Bookellers, 57 & 59 Ludgate Hill, London, England, are our Agents.

Subscribers are specially requested to plainly write their names and post-office address, including town, county and State.

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Single insertion, ten cents per line, Nonpareil scale; eight words making a line, and twelve lines an inch. Reduction for subsequent insertions. Send for special rates.

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Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence." I have perused it with some care the past year, with others, and find it "first best" of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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JOSEPH COOK'S MARRIAGE PHILOSOPHY.

[The following communications from two able writers may fairly go together under the above title. They make a long article; but their subject is important, and it seems a pity to separate them.—Ed. Am. So.]

I.

COOK, SOCRATES AND FREE LOVE.

REV. JOSEPH COOK in one of his latest lectures commends Socrates's definition of Love, given in the "Symposium" of Plato. Socrates was taught the art of love by Diotima, a wise woman of Mantinea, who showed him that love may be described "as the love of the everlasting possession of the good." Her final disclosure of the greater mysteries of love Mr. Cook condenses from Plato, as follows:

"Finally Diotima tells Socrates that this is the secret of love: First we are to love one beautiful form, then many beautiful forms, then all beautiful forms. Then, from a love of beautiful forms, we are to rise to the love of beautiful practices. One fair form, two fair forms, many fair forms, all fair forms we are to love; and then from fair forms we are to rise to the love of fair practices; and from the love of fair practices to the love of fair ideas; and from the love of fair ideas to the love of Him who thinks them; and from that into friendship with God. That is love. [Applause.] That is woman's idea of love, as presented by Plato and by Socrates."

Do you understand the situation, reader? This doctrine of love, taught by the wisest of Greek women, twenty-two hundred years ago, adopted and advocated in matchless discourse by the wisest and noblest of Greek men, reported by Plato in his immortal "Symposium," commended by Joseph Cook and received with applause by refined and critical Boston—is a doctrine of Free Love! Not the Free Love of the Affinity-Hunters and irresponsible experimenters in human affection, but one in harmony with the highest and purest social life and organization. There is no escape for Mr. Cook. Plato's exact words are these:

"These are the lesser mysteries of love, into which even you, Socrates, may enter; to the greater and more hidden ones which are the crown of these, and to which, if you pursue them in a right spirit, they will lead, I know not whether you will be able to attain. But I will do my utmost to inform you, and do you follow if you can. For he who would proceed rightly in this matter should begin in youth to turn to beautiful forms; and first, if his instructor guide him rightly, he should learn to love one such form only—out of that he should create fair thoughts; and soon he will himself perceive that the beauty of one form is truly related to the beauty of another; and then if beauty in general is his pursuit, how foolish would he be not to recognize that the beauty in every form is one and the same! And when he perceives this he will abate his violent love of the one, which he will despise and deem a small thing, and will become a lover of all beautiful forms; this will lead him on to consider that the beauty of the mind is more honorable than the beauty of the outward form. So that if a virtuous soul have but a little comeliness, he will be content to love and tend him, and will search out and bring to the birth thoughts which may improve the young, until his beloved is compelled to contemplate and see the beauty of institutions and laws, and understand that all is of one kindred, and that personal beauty is only a trifle; and after laws and institutions he will lead him on to the sciences, that he may see their beauty, being not like a servant in love with the beauty of one youth or man or institution, himself a slave mean and calculating, but looking at the abundance of beauty and drawing toward the sea of beauty, and creating and beholding many fair and noble thoughts and notions in boundless love of wisdom; until at length he grows and waxes strong, and at last the vision is revealed to him of a single science, which is the science of beauty every-where. To this I will proceed; please to give me your very best attention.

"For he who has been instructed thus far in the things of love, and who has learned to see the beautiful in due order and succession, when he comes toward the end will suddenly perceive a nature of wondrous beauty—and this, Socrates, is that final cause of all our former toils, which in the first place is everlasting—not growing and decaying, or waxing and waning; in the next place, not fair in one point of view and foul in another, or at one time or in one relation or at one place fair, at another time or in another relation or at another place foul, as if fair to some and foul to others, or in the likeness of a face or hands or any other part of the bodily frame, or in any form of speech or knowledge, nor

existing in any other being; as for example, an animal whether in earth or heaven, but beauty only, absolute, separate, simple and everlasting, which without diminution and without increase, or any change, is imparted to the ever-growing and perishing beauties of all other things. He who under the influence of true love rising upward from these begins to see that beauty, is not far from the end. And the true order of going or being led by another to the things of love, is to use the beauties of earth as steps along which he mounts upwards for the sake of that other beauty, going from one to two, and from two to all fair forms, and from fair forms to fair actions, and from fair actions to fair notions, until from fair notions he arrives at the notion of absolute beauty, and at last knows what the essence of beauty is. This, my dear Socrates," said the stranger of Mantinea, "is that life above all others which man should live, in the contemplation of beauty absolute; a beauty which, if you once beheld, you would see not to be after the measure of gold, and garments, and fair boys and youths, which when you now behold you are in fond amazement, and you and many a one are content to live seeing only and conversing with them without meat or drink, if that were possible—you only want to be with them and to look at them. But what if man had eyes to see the true beauty—the divine beauty, I mean, pure and clear and unalloyed, not clogged with the pollutions of mortality, and all the colors and vanities of human life—thither looking, and holding converse with the true beauty divine and simple, and bringing into being and educating true creations of virtue and not idols only? Do you not see that in that communion only, beholding beauty with the eye of the mind, he will be enabled to bring forth, not images of beauty, but realities; for he has hold not of an image but of a reality, and bringing forth and educating true virtue to become the friend of God and be immortal, if mortal man may. Would that be an ignoble life?"

—Jouett's Plato. Vol. 1, pp. 502-3.

If this is not Free Love, then, as Shakspeare says, "I never writ nor no man ever loved." Yet Mr. Cook admits Socrates to Pliny's new villa on Boston Heights, and to the society of Panthea, and Phocion's wife, and the Pompeian daughter, and Cornelia and all the rest of the select and immaculate company gathered there.

Mr. Cook should be consistent. Only a few weeks ago the Oneida Community and its founder received the attention of his wide-reaching mind, and were, simply on the ground that they were Free Lovers, consigned with seven-fold thunders to Milton's lowest hell. Yet the free love of the Oneida Community, as I understand it, is not so different from that of Diotima and Socrates as to deserve a worse fate than theirs. If it differs at all, it is in the direction of the New Testament philosophy. It would begin at the other end of the scale, proceeding from the love of God downward to the love of all beautiful forms, instead of from beautiful forms upward to God. Rather it would combine both movements in harmonic duality. It recognizes the love of God as the only supreme affection. It holds that all who have this supreme affection will love one another, and all that is beautiful and good. It claims that all who thus love God, and one another, and all beauty and goodness, will live in the love of beautiful practices and beautiful ideas. Such love makes happy homes, large hearts, pure men and women. To make these possible both Socrates and Jesus worked and died.

Mr. Cook has got himself into a bad tangle. He will either have to give up Socrates and Free Love, or else adopt Pentecostal Communism, and start a Community at Pliny's Villa!

T. L. P.

II.

COOK, SWEDENBORG AND FREE LOVE.

The similarity between the doctrines of the Rev. Joseph Cook and the Free-Love Affinityists is so marked as to convince the careful observer that it is not the result of accident, or a casual coincidence of thought. Either Mr. Cook must have gone to school to the Free-Lovers, or both must have drawn their inspiration from a common source. From certain things which have fallen under our observation, we are convinced that the latter alternative is the correct one, and that the fountain whence both parties have imbibed their congenital social theories is the philosophy of Emanuel Swedenborg.

Our attention was called to this point, by noting the resemblance between Mr. Cook's doctrines regarding

marriage and those of the Swedish seer; and then for the first time we began to recollect with what extreme delicacy the Boston Divine handled the Swedenborgian beliefs, whenever he had occasion to allude to them. There is no such sweeping denunciation as he bestows, for example, on the Congress of the United States, and other bodies of men to whom he seems to radically object, but a mild and even tender style of treatment, even while, for consistency's sake, he feels obliged to criticise. Here is an individual sample:

"I have reverence for that religious body which is called Swedenborgian. * * * There are in portions of Swedenborg's writings lofty thoughts concerning marriage. Some of the subtlest propositions ever put before the world on this topic he has advocated."

Here is a clue worth following up. Mr. Cook professes to hold advanced ideas on the subject of marriage; but in the foregoing passage admits that Swedenborg was his peer and master in the same line of thought. Now what are these "lofty thoughts" and "subtlest propositions" concerning marriage which Swedenborg advocated? Here is Swedenborg's matrimonial theory in a single paragraph. We quote from his "Conjugal Love":

"The divine providence of the Lord is most particular and most universal concerning marriages and in marriages, because all the enjoyments of heaven stream forth from the enjoyments of conjugal love, as sweet waters from the stream of a fountain; and on this account it is provided on earth that conjugal pairs be born, and these are continually educated, under the auspices of the Lord, for their several marriages, both the boy and the girl being ignorant of it; and after the completed time, then that marriageable virgin, and then that young man fit for nuptials, meet somewhere, as if by fate, and see each other; and then, as if from a certain instinct, they instantly know that they are partners, and, as if from a certain dictate within, think in themselves, the young man, that she is mine, and the virgin, that he is mine; and after this has been seated for some time in the minds of both, they deliberately speak to each other, and betroth themselves; it is said, as if from fate, instinct and dictate, and it is meant from divine providence."

That these are among the "lofty thoughts" alluded to by Mr. Cook, there is little doubt; if we consider in this connection his own dogmas on the same subject. The similarity is too obvious to be mistaken, and taken in conjunction with his language respecting these revelations, indicates strongly that Swedenborg was the source of his inspiration. We quote from a late lecture:

"A supreme affection can exist only between two." * * *
 "Swedenborg, whom it was my sad duty to criticise on a few points, says there is such a thing on the globe as a supreme, heavenly, conjugal affection between two." * * *
 "It follows, also, that until a supreme affection exists, a marriage can not take place naturally." * * *
 "The fact of the existence of a supreme affection between two is to be ascertained by adequate tests." * * *
 "Every marriage without a supreme affection is against natural and ought to be against social law." * * *

So far there appears to be a substantial identity between Swedenborgianism, Cookism, and Free-Loveism, in the matter of the relation between the sexes. The essence of the three schemes is, briefly, that somewhere in the universe every one has a divinely-appointed mate; and can not be perfectly comfortable until this mate is found. Now what are the "adequate tests" to which Mr. Cook alludes, and by which correct mating is to be determined? On this point Mr. Cook is less explicit than the other members of the triad. Here is the way in which Swedenborg disposes of the matter:

"Two consorts most commonly meet after death, know each other, again consociate, and for some time live together; which takes place in the first state, thus whilst they are in externals as in the world. There are two states into which man comes after death, an external and an internal; he comes first into his external, and afterwards into his internal; and whilst they are in externals, one consort, if both are dead, meets and knows the other, and if they have lived together in the world, they consociate again, and for some time live together; and when they are in this state, they do not know the inclinations of each to the other, because this conceals itself in the internals: but afterwards, when they come into their internal state, the inclination manifests itself, and if it be in concord and sympathy, they continue their conjugal life, but if it be in discord and antipathy, they dissolve it. If the man has had many wives, he successively conjoins himself to them, while he is in the external state; but when he enters the internal state, in which he perceives the inclinations of love, and what they are, he then either adopts one or leaves all [and goes about trying others till he finds the right one], for in the spiritual world, equally as in the natural world, it is not permitted to any Christian to take more than one wife, because this infests and profanes religion. It is the same with the woman who has had several husbands."

Now this is just the "adequate test" that the Free-Love Affinityists have adopted in this world, to find out their mates, *i. e.*, to try one person after another, till the right one is at last found. And we have to own that we do not see any other logical solution of the matter, if we

grant the original premises. We can not think that Mr. Cook is so blind that he does not see this just as well as we do; only he has not the moral courage to carry his proposition through to its legitimate consequence. In this he is inferior to the Free-Lovers, and to his teacher, Swedenborg, who are rigidly consistent to the end. The result, however, of his teachings is just as fatal to morality as if he preached the Free-Love theory outright, inasmuch as his disciples, once started on the search after the "supreme affection," will not be likely to cease their efforts if they fail in their first attempt.

Another radical defect in the teachings of Mr. Cook is, that he says nothing whatever to encourage those who find themselves mismated, to make the best of it, and be faithful to one another. He calls such a union a "red-hot cage" for each party, but he leaves them forlorn in the cage, without a morsel of comfort, but with the sad conviction that they have failed to accomplish what destiny actually has in store for them. The stronger this conviction, as a matter of course, the fiercer will be the attempts to break out of the cage.

We insist that the matter ought not to be left here. Mr. Cook shuts at least nineteen-twentieths of the wedded Christian population of the globe into his cage, and then coolly walks off and leaves them there. Does he suppose we are all going to sit down quietly behind the bars and endure our torments in sad submission to the end? By no manner of means. Human nature will not submit to it. But both of his coadjutors, Swedenborg and the Free-Lovers, have found a way out of the cage. The Free-Lovers break out without compunction. They are not bound to stay in the cage, and no human power shall keep them there; and so they break the bars, or creep through, and take each another mate, without further thought for the uncongenial one they leave behind. This is simply the Swedenborgian programme applied to this world, instead of the next, and to which we have already alluded.

But Swedenborg has another method for helping mismated persons in this world, which Mr. Cook seems to have overlooked; or it may have been one of those "subtlest propositions" in regard to the subject which he hints are to be found in the works of Swedenborg. Here it is, in the seer's own words:

"There are two kinds of concubinage, which differ very much from each other; one conjointly with a wife, and the other apart from a wife. That these two kinds of concubinage are different from each other, as a dirty linen cloth differs from one which is washed, may be seen by those who look upon things minutely and distinctly. Concubinage apart from the wife, when it is engaged in from legitimate, just and truly sufficient causes, is not unlawful. What causes are understood by legitimate ones, what by just and what by truly sufficient, will be told in their order."

And then he proceeds to enumerate fifty or sixty causes which justify concubinage, and which, without a great amount of adjustment, would afford almost any discontented man the opportunity to avail himself of this extra-matrimonial resource. It seems at first a little surprising that Mr. Cook, in his self-assumed character of high priest and champion of marriage morality, does not, while dealing with Swedenborg, denounce such heresies as these. But if we examine the matter more closely, we shall see that it is not the morality that he is anxious about, but the doctrine of special, exclusive mating; and as Swedenborg was the author of this fine social scheme, Cook, as a dutiful disciple, must ignore such parts of his master's teachings as he dare not acknowledge nor defend. As we have already observed, he seems to have little or no care for those who are tied to the wrong person, but relegates them to a kind of social gehenna, and leaves them there to worry through this life as they best can.

But as the vast majority of wedded pairs are in this condition, it is evident that any social scheme which would either ignore or condemn them is miserably imperfect. Mr. Cook would be much better employed than at present, if he would try to find out a way for such persons to live happily together, in spite of some uncongenialities and discrepancies of personal character. To teach them patience and forbearance toward one another—to show them how to please and conciliate, instead of aggravating—to demonstrate that there is a way to live in harmony and comparative happiness, even if causes of discord do exist—this would be an immeasurably higher and better vocation than going about promulgating fine-spun, impracticable theories about the mating of the sexes. But Swedenborg and the Free-Lovers will do nothing of the kind, and so we suppose Mr. Cook will follow the example of his coadjutors to the end, unless some great moral earthquake shall show him how thin is the crust on which he is treading, and what abysmal depths lie undeneath.

c. s. j.

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES BY E. T. CRAIG.

XXXIII.

The proceedings at Ralahine began to attract attention, owing to the comfort, freedom and industry of the members. Some who were incredulous made pilgrimages to see the real state of the place, and to enable them to form an opinion by the light of their own eyes and observations. One large farmer found it difficult to understand how a large estate of 618 acres, with 268 under tillage, could be carried on except under the despotic, driving force of a Steward or Manager; and in order to satisfy his curiosity came to Ralahine, and happened to find one of the members at work, and alone, under the following circumstances:

The water-course which supplied the power for the thrashing-mill, as it left the lake on the estate, passed under the old mail-road between Limerick and Ennis; and near the tunnel the masonry had given away and obstructed the flow of the stream. The visitor was surprised to find one of the members standing up to his middle in the water, repairing the wall, and entered into conversation with him to the following effect:

Visitor—"Are you working by yourself?"

Member—"Yes, Sir."

V.—"Where is your Steward?"

M.—"We have no Steward."

V.—"Who sent you, then, to do this kind of work?"

M.—"The Committee."

V.—"What Committee? Who are the Committee?"

M.—"Some of the members, Sir."

V.—"What members do you mean?"

M.—"The members of the New System—the ploughmen and laborers."

The gentleman subsequently expressed his astonishment at finding this solitary workman so industrious and executing the work so well, under the novel circumstances.

It doubtless seemed marvelous that the men who a few months previously were known to have been in a wild state of agrarian turbulence and insurrection, and engaged in, or conniving at, outrages of the most fiendish character and of the blackest hue, were now peaceable, industrious and happy; and engaged in the severest kind of labor without any Steward or Manager to direct or coerce them, and cheerfully performing their duties as directed by a Committee of their own selection.

Some of the objectors, at a distance, deemed the system delusive because no Steward was appointed; and as the members were mostly ignorant and unthrifty laborers, who, if they did not quarrel among themselves, would blunder from want of knowledge and experience, or probably, on finding themselves their own masters, would be tempted to idleness or over-indulgence, and so make a fool's paradise and eat themselves out of house and home, others objected to the system because it was not in accordance with the established rules of political economy, and the relation of landlord, farmer and laborer.

One of the causes which operated in producing the change may be understood from the reply of one of the members to another visitor, Mr. John Finch, a merchant of Liverpool, a shrewd, practical man of business, who remained three days with the Community, examining all the details, which, with the Rules and Agreement, with which I supplied him, he published in fourteen letters in a Liverpool journal, and had intended to publish a second series had he lived a short time longer. He made both a private and public appeal to me to make known the results as he saw them. His warm and enthusiastic admiration of our proceedings was the result of a close and searching investigation of the arrangements. He had traveled repeatedly through Great Britain and Ireland, mixing intimately with the people, knowing them well, their virtues and their weakness, so that his testimony may be considered a valuable one. Mr. Finch, among many other circumstances, relates that:

"A sensible agricultural laborer, with whom I conversed when at Ralahine, in contrasting their present with their former condition under a Steward, said to me: 'We formerly had no interest, either in doing a great deal of work, doing it well, or in suggesting improvements, as all the advantage and all the praise were given to a tyrannical task-master, for his attention and watchfulness. We were looked upon as merely machines, and his business was to keep us in motion; for this reason it took the time of three or four of us to watch him, and, when he was fairly out of sight, you may depend we did not hurt ourselves by too much labor; but now that our interest and our duty are made to be the same, we have no need of a Steward at all.'"

He thus declares his opinion of our proceedings in one of his published statements:

"To me it seems impossible to devise arrangements more easy, practicable and economical than those adopted at Ralahine. How paltry, mean and despicable are all our poor laws, charity institutions, and even our national colleges, when compared with these simple, rational and natural proceedings."

Mr. Finch gave the following testimony in his evidence before a Committee of the House of Commons, appointed in 1834, to inquire into the causes, effects, and the best means of preventing drunkenness. In reply to a question as to the amusements then prevalent among the people, he says:

"I saw an agricultural institution (Ralahine) in Ireland, last year, in the county of Clare, where they had dances two evenings in a week generally, but always one. I was present at one of these dances; and the ploughboys and laborers, and their wives and daughters, had a musician, and spent a very merry evening, without a single drop of intoxicating drink of any kind. All the arrangements and laws of this institution are so excellent, they point out so clearly the certain means of removing immediately and forever ignorance, mendicity, pauperism, drunkenness, and crime, that exist in both countries, without any extra outlay of capital, or interference with existing institutions, either in Church or State, that I am determined to devote a considerable portion of my time to the promulgation of them, and should be most happy to have an opportunity of stating them before Parliament, or before a select Committee of either House. They are most important to landholders."

Among the visitors who took a deep interest in our proceedings was a brother of the present Archbishop of Dublin, who wrote a very fair and discriminating account of his visit, and sent the paper for our criticism and approval. Not wishing to attract attention during the first year's operations he was requested not to publish it.

The change effected by the operations of the Society were so great and manifest that its influence extended to the neighborhood, and seemed to have a magical effect. The comparative independence of the members became a subject of honest pride and boast of the humblest among them, and a subject of astonishment and wonder, not only in the neighborhood and the county, but to the whole of that part of Ireland. The "New System" was the subject of conversation at their places of assembly far and wide. The peasantry began to indulge in the hope and expectation that other landlords would adopt similar arrangements on their estates. After the Community was in complete and satisfactory working condition agrarian outrages began to cease, and while murders were increasing in Queen's County and other districts they were unknown in County Clare during the existence of the Society; and none occurred on the Ralahine property for more than thirty years afterwards.

The influence of the Society was manifested in various ways. The Government had done nothing but apply the terrors of law and make military displays of force.

The Secretary for Ireland, Mr. E. G. Stanley, the late Earl of Derby, in a speech in the House of Commons in favor of a Coercion Bill, pointed to the County of Clare, and attributed the then peaceful condition of the people to the "Peace Preservation Act." This was a great mistake, and an utter perversion of historic truth. The landlords had done nothing, and the clergy were powerless. The only change effected in the condition of the peasantry was what was occurring at Ralahine. A few simple arrangements had made a complete change in the character and ideas of the people. The men were no longer slaves to their passions; no longer subject to the harassing control of a man imposed on them. Sons of the slaves of toil, and ever bearing their chains, betwixt cringing and revolt; they were now free men, subject to no laws but those which, having contributed to make, they willingly accepted; working with their equals, owing obedience only to the Committee whom a majority of the members had temporarily invested with authority. The development of character was very striking in the altered conditions. Men who had hitherto been sullen, moody and discontented were free, frank and communicative.

Our progress and happy proceedings became known and for a time a source of trouble and inconvenience. There were no Poor-Laws at that date, and the paupers were legions. When a laborer died, his wife and family were thrown upon charity, and with a wallet and a can went on tramp, and many of these, as well as professed mendicants, visited the members and implored charity. "For the love of the holy mother of God" they craved "a bit or a sup." It was, however, soon found that the members had nothing they could give away as private property except labor-notes, which were useless to any but the members.

The fame of our proceedings had been published in

a short notice in *The Times* and other newspapers, and a well-educated youth named Joseph Cox, employed in a solicitor's office in London, resolved to visit the Society, and in a spirit of enthusiasm walked to Liverpool, crossed the sea to Dublin, and walked thence to Ralahine, and became so pleased that he made an earnest appeal to be admitted as an associate, and with what result will be seen in the sequel.

THE ERA OF SOCIAL DEMOCRACY.

IV.

THE IDEAL.

EDITORS AMERICAN SOCIALIST:—Silence is said to give consent, therefore I shall construe the answer to the inquiry with which I concluded my last letter favorably to my own wishes.

Will the reader please remember, that in respectfully lifting the veil of futurity we are raising it fifty years high or more, and that a retrospective view of fifty years past would show changes in many important respects—though not in the welfare and happiness of the people—almost as great as those we venture to predict? Will he pause for a few moments to compare now and THEN in the Past with NOW and THEN in the Future?

We are considering Social Democracy as having been, for fifty years, the accepted form of society; as having the science of political economy adapted to it, or, rather, *corrected by it*. We may, I think, safely assume that within this period the nation has come fully into its natural and proper heritage, free from all encumbrances of debt consequent upon the peaceful transition* of ownership and control, without injustice to previously lawfully acquired rights. All the natural resources of the nation are now restored to their rightful possessors—the People. (I use the word *possessors* because not even the whole people of one generation can really own these resources; they have the right of *usufruct*, nothing more, and it is all they can really possess. A nation has no more right or power to sell its land, for instance, than a man has to sell his body into slavery. It is the heritage of the next and all future generations. The much-abused "rights of primogeniture," that still prevail in Europe, are susceptible of a much better defense than has the assumed right of a nation to sell its lands—even to its own citizens—or to purchase the lands of other nations. And it has no more right to "grant" or donate than it has to sell.)

Pardon this digression. The nation has also become justly possessed of all the capital needed for the utilization of these resources; for making them, or for producing from them, REAL WEALTH—food, clothing, shelter—all the material means of human happiness.

All that you, the companions of my aerial flight, can see around you throughout this broad domain, except those things in which the interests of only one person or one family (the family being the unit of the State, remember) are concerned, is under the control and subject to the direction of the people in their collective capacity—the Nation.

With this preliminary explanation, we are now in a position to get a little nearer to the homes and lives of the people. We will not invade the privacy of their homes or their individual functions at present. We will consider them only in their association with their fellows in regard to economic relations. Every one of them—that is, every MAN of them—unless he is on the sick list or on the retired list, is in the service of the State in some capacity of usefulness. His income is derived from the public—from society—in an acknowledged and *direct* way, as it is now in an only partially acknowledged and *indirect* way. And his income is presumed to be the just compensation for his public services; that is, his equitable share of the net products of the national coöperation. He receives his income in the form of wages, and it is every man's only lawful source of income. (We will consider in a future article to what extent and in what way a man has the right to increase his wealth by his own individual labor, with his own individual capital, in his own individual garden or workshop; how he may dispose of the surplus products of such labor without waste, and without detriment to public interests.)

We will now direct our attention during the remainder of this article to the social arrangements of one or more of the assumed 100 districts into which the nation is divided. Which shall it be? Shall it be an agricul-

* In my last article I noticed (rare in your pages) three typographical inaccuracies, probably arising from indistinct MS.; namely, the word "transmission" in the last paragraph should have been "transition;" the words "national organization," about the middle of the paragraph next before the last in the second column, should have been "national organism;" and at about the middle of the same column, "tide-water or some large river" should have been "tide-water on," etc.

tural district; and if so, a *special* agricultural district—such as a wheat-producing district, a grass-producing or cattle-producing district, a cotton, or sugar, or rice, or tobacco, or fruit-producing district, for we have such special districts—or shall it be a *general* agricultural district, such as Western New York, for instance? (For the sake of convenience I retain the present names of States for probable future districts, as far as practicable.) Or shall it be a mining and manufacturing district—Western Pennsylvania, for instance? Or shall it be a timber-producing and lumber-manufacturing district, as part of New England will probably be in the future? Or shall it be a commercial or distributing district, as the districts containing New York, or Boston, or Baltimore, or Philadelphia, or New Orleans, or San Francisco, or Chicago?

Let us begin with the district containing the Harbor of New York, and call it New York District (it being now, and being likely to continue, from its natural advantages, the most important commercial *entrepot*).

And here let me observe that one of the most marked results of the establishment of Social Democracy will be a revolutionary distribution of industries and, consequently, of population. New England, for instance, from being the most populous section of the country in proportion to area (notwithstanding its ungenial climate and poverty of natural resources), consequent upon its early settlement, and its also consequent accumulation of capital under the pernicious system of private ownership, will probably become one of the least populous, and will perhaps employ the least capital in proportion to area, in the whole country. Indeed, it seems to me that 50 years hence, under the *régime* of Social Democracy, it will take all New England to furnish the quota of population for a single District! Unless, indeed, great mineral wealth should be discovered in its rocks that is at present unknown to exist.

But the district of New York claims our immediate attention. Our balloon is suspended over Manhattan Island; What do we see? Or rather, first, what *don't* we see? Our first exclamation is—Where is New York? Where are all its tumble-down wharves and the shanties on them, built of lumber, of all shapes and all ages and in all stages of decay? Where are all the gaudy stores and saloons and restaurants of Broadway? Where are the shabby markets and peddlers' stalls and dirty, noisy hucksters? Where are the narrow, unwholesome, and crowded streets with their thousands of petty retail dealers, their gin-shops and beer-houses and dens of infamy? Where are "Five Points" and the Bowery, and Fifth Avenue—complements to each other? Or, as Hans Breitmann would say, "Where ish ebry dings?" Swept away; all swept away into the irrevocable Past. No, there is one bright green spot left; may it ever be left, and may it be improved—the time-honored little park—the Battery. Look, it is there yet, enlarged and beautified; a holiday spot, a fair, amidst the serious business around it. And Staten Island is there; and so are the other islands, but we don't see any thing of the great pauper and criminal caravansaries on Blackwell's Island. No need for them now, comparatively speaking. Yes, the New York of 1878 has passed into oblivion, or it is so changed that even the spirit of Boss Tweed, should it ever have the "face" to wander herewards, would not know it. Brooklyn is there, and Jersey City is there, and Hoboken is there too; but all are changed out of all similitude with their originals.

But let us fix our attention upon the island or peninsula of New York. In the place of all the wharves, and all the shops and stores and dwellings and crowded streets, what do we see?

At the extreme point we see the Battery Park, enlarged and beautified as has been already said. A handsome esplanade runs around it. Its shores are fringed with pretty little piers and jetties and bathing-houses. It has all kinds of sea-shore amusements: sail-boats and row-boats and miniature steamboats, and still more ingenious contrivances on the water; and every opportunity for innocent pleasure on the land. It is sprinkled, too, with plenty of happy faces this bright summer day.

At the landward end of it, extending from the East to the North river, is a handsome public building facing the sea. It contains the *termini* of several railroads; in the center is the Passenger Depot, and the Passenger Railroad with two tracks and a broad platform between them and on either side, covered by a glass roof, extends back to a general railroad depot for all railroads diverging from New York. Right and left of this railroad arcade are rows of handsome public warehouses, in which are deposited the products of foreign countries and of this country that are the subjects of our com-

merce; and similar warehouses extend at regular intervals to the river on each side. A freight railway on each side, outside of the arcade, extends from the Battery as far as the warehouses and shipping reaches inland, and there connects with the general railway system. Between the several transverse warehouses are stone-built docks for the convenience of loading and unloading ships; all the passenger steamships being concentrated nearest to the Battery, the passenger depot at which point contains on its upper floors ample and pleasant hotel accommodations. Railway freight cars, of course, are loaded and unloaded in all the transverse warehouses. The details of receiving, classifying and distributing freight I need not enter into. All persons engaged in this department of service are of course directed by the different departmental officers, who report to and receive their orders from the national heads of departments. As the Department of Foreign Commerce extends its operations into foreign countries, it has, of course, its business agents in every country with which the nation has commercial relations and in every important variety of products; their duties therefore combine those of ordinary Consuls with those of the agents of mercantile firms. They make all purchases and sales on account of the government, and from the extent of their transactions and the perfect reliability of their employers, of course they are preferred customers in all foreign markets.

[My sketch of the internal economy of this important district, which from this point will be typical of all other districts will be continued in my next article, in which I shall bring to a conclusion this outline of "The Ideal."] W. G. H. SMART.

AMERICAN SOCIALIST.

THURSDAY, MAY 2, 1878.

OUR readers will find matter of special interest in the long double article on *Joseph Cook's Marriage Philosophy*. It shows how deep in the bowels of the past are the springs from which modern "Affinityism" flows, and how dangerous it is for a champion of things as they are to indulge in superficial quotations from such old oracles as Socrates and Swedenborg. Such quotations are but thin crusts through which man may easily "slump" into the depths of Free-Loveism.

T. L. P., in his article in another column, does not quite show that Mrs. Woodhull provided for the requirements of the Population Question in her theory of Immortality. All that he says or quotes only indicates, so far as we can see, that she anticipated a method of transit from this world to the other by trance or something of that kind; whereas the Population Question requires that *the bodies which require food for their support should be actually taken away*, either by death, as at present, or by actual de-materialization. The world, having a limited quantity of room for human beings, requires that the flow of generations should have an outlet as well as an inlet, and that the outlet should be as real and effectual as death.

THE article we copy on another page from *Scribner's Monthly*, entitled "A Little Venture in Coöperation," will be found very instructive. It shows how easily advantage may be taken of the Coöperative principle to improve the conditions of society, and that without disturbing any of the old relations of ownership. The neighbors of a village take measures to have one large vegetable garden, instead of several small ones; one good practical gardener, instead of a number of poor ones: results, better and fresher vegetables, lower prices, and a profit to the stockholders of the company. It can not be questioned, that similar results might be attained in thousands of villages, and that the same principle might be applied with equal benefit to many other things besides gardening.

WE are pleased to chronicle the formation of a Socialistic Club in Boston, with the following officers: F. S. CABOT, President; C. H. CODMAN, Vice-President; THOMAS A. CAREW, Secretary and Treasurer—all earnest Socialists. Among the members we note the name of JOHN ORVIS—who was one of the most zealous lecturers on Fourierism thirty-five years ago, and has been actively at work in the cause of Social Reform ever since. Other members of the Club, including its officers, were his co-workers in olden time. We hope that our readers will hear occasionally from the Club through the *SOCIALIST*. Meanwhile it desires to correspond and affiliate with other Clubs through the country that have

similar objects in view. The address of the President is P. O. Box 2052, Boston; of the Secretary, 29 Everett St., Cambridge, Mass.

MRS. WOODHULL ON IMMORTALITY.

EDITORS OF THE AMERICAN SOCIALIST:—In your article on "A New Phase of the Population Question," you do an injustice—unintentional, no doubt—to the editors of the late *Woodhull & Claflin's Weekly*, by tacitly assuming that their programme did not include not only "immortality in the flesh," but also the control of population, and transit to the invisible world independent of death. The fact is their programme, during the later years of the publication of the paper, *did* include all these; and in addition to these, as the order of society in which they were to be attained—Communism. The career of the paper was somewhat evolutionary, and the fullest discussion of these questions took place after Mrs. Woodhull began her "New Departure." The discussion of the question of "immortality" was first fully launched by Mrs. Woodhull in the famous lecture on "The Elixir of Life; or Why Do we Die?" delivered at the National Spiritualist Convention in Chicago, Sept. 18, 1873. In this discourse the following passages occur:

"Now what does the resurrection, of which so much is said in all so-called holy, because inspired, writings mean? Simply a return to physical life, as thousands of spirits have been endeavoring to do for the last few years; and only partly and unsatisfactorily at best succeeding. At most, admitting all that is claimed to be true, they are merely able to make themselves known to friends. Even this is a great success, and merits all the adoration that is given it; but what is this compared with that which shall be when this return shall be complete and made at will; when they shall return, and, assuming a body of flesh, abide again with us on the earth? No spiritualist will be prepared to deny this possibility. Indeed, I believe it is generally conceded, by spiritualists, that materialization will soon be perfected.

"But the possibility of the resurrection of spirits involves another startling fact, which has been, as yet, barely thought of. If the spirit world has so nearly approached this as to be on the point of being able to take on the body again at will, *this world must be so near to the spirit world as to be able to throw off the body at will*. Have you ever thought of this? Yet when you think of it you will see that it must be so. And this means the beginning of the final reunion of the two worlds in a common brotherhood. Many of you already know that the spirit often leaves the body. You know that when many mediums are entranced the resident spirit is absent from the body. What does this mean, except it be *the near approach to the possibility of leaving the body at will*? It is the counterpart to the return of the spirits. Both spheres advance alike toward each other, and when the union shall come, it will not alone be spirits coming to earth, but mortals going to heaven as well. Indeed, it will be both; and heaven and earth will then be forever merged in one.

"Before this can be established every-where, however, it must have a beginning somewhere; and from that spread out to the broad universe.

"But what must this beginning be? Why, evidently the attainment of the power over death by a human being, to counterpart the power over life, by a spirit; that is, an inhabitant of the earth-sphere, must attain to the condition of superiority over death, so as to counterpart the condition of an inhabitant of the spirit-sphere, with whom it is possible to assume at will the material form; that is again, that *a human being must attain a Spiritualized Materiality, such as Spirits will take on when they return*. It will be readily understood that when the final union has occurred; when Spirits become materialized, and human beings become spiritualized, that the bodies in which both shall appear will be of the same etherealized material."

As to the ways and means of overcoming death and bringing about the union of the two worlds, Mrs. Woodhull held that perfect social relations were necessary, and a method of sexual intercourse which, on the one hand, prevented undesired propagation, and, on the other hand, brought desired propagation under the control of the will. And these conditions she made the basis of her system of Stirpiculture.

Whether her theories were the true, scientific and final ones is another question. With such light as she had, she covered the broad field we have indicated. Her methods may not always have been the wisest, nor her spiritual leadings the highest. She was surrounded by enemies, and by those who tried to pervert her brilliant powers to their own selfish ends and ambition. The connection with the Pantarchy was a great misfortune, as I know her to have confessed. But she did a brave work, with the self-sacrifice of a martyr. It may yet appear that her best and bravest work was

her Bunker Hill fight during the last year of the *Weekly* in behalf of Communism, Stirpiculture and Immortality. I hope both Mrs. Woodhull and her *Weekly* will have another resurrection and another New Departure. T. L. P.

HOW TO GET ACQUAINTED.

We have frequently received letters from our readers expressing a desire to get acquainted with others who are interested in the progress of Socialism. Often they have asked for the address of a particular contributor, and we have felt it to be a delicate matter to give an address without first consulting the person. This takes time and imposes some extra labor on us. Still, we have always sympathized with this desire of people to get acquainted with others of like belief, and would have been glad to have brought about a general introduction between them if we had found any plan for doing it to the satisfaction of all concerned. We have just received a letter from one of our subscribers suggesting a plan which we think will work well and may meet the approval of those interested. Following are our friend's letter and our answer:

Coleta, Whiteside Co., Ill., April 24, 1878.

EDITOR AMERICAN SOCIALIST:—I write to make a suggestion in relation to the better acquaintance of the scattered friends of Communism. True, by contributing acceptable articles to the *SOCIALIST* many may become in a manner acquainted with each other; but how shall an acquaintance be formed among the great number, of which unfortunately I am one, who find it extremely difficult or quite impossible to express their thoughts and aspirations in a form suitable for printing, but who, nevertheless, feel a longing for communion with their kind that they are practically deprived of because they can not properly write? I want, yes, I hunger and thirst, beyond the power of words to express, to meet personally and know people who truly seek the truth. Other correspondents to the *SOCIALIST* have expressed substantially the same desire, but as yet no way has opened by which it may be gratified. I will suggest a way, leaving it, however, to be adopted or not as may seem best.

Let each person who desires to correspond, visit, or be known to be a seeker after all truth, send his or her address to the *SOCIALIST* for publication (if it is deemed to be for the good of Socialism). The list so sent in might be printed in the *SOCIALIST*, or otherwise the names might appear on a separate slip, and a sufficient charge made to cover the expense to those who desired a copy. It should be understood, however, that those who thus publicly acknowledge their belief do so with the express understanding that their privacy is in no way to be broken in upon without a definite agreement by correspondence beforehand. Of course, I am willing to contribute toward carrying out this arrangement, and if the plan is printed in the *SOCIALIST*, those of like mind can respond by sending a note to the Editor with their address for a like purpose.

JOSEPH ANTHONY.

ANSWER.

It is not desirable to encumber the *SOCIALIST* with long lists of names, nor would it be pleasant for those who send us their names to have the list open to every scalawag who might wish to impose on them by sending advertisements or in other ways. But the suggestion about separate printed slips, giving the names and addresses, is a good one. We will put it in this form: Let every one who desires the address of other Socialists and who is willing that we should give his address to all others who enter into this plan, send us his name, with full address including street and number, and twenty-five cents in money or postage stamps. As soon as we have received twenty-five such names and addresses, we will print a list of them and send a copy to each of the twenty-five persons. And after that, as soon as we have received twenty-five additional names, we will print a full list containing the new names with the old, and send a copy to each of the fifty persons who will then have entered into the arrangement. And so on, until we shall have sent four lists or one hundred names and addresses to each person, when another payment of twenty-five cents will be required from each person who wishes to go on with the plan. This will give every one as many correspondents as he can attend to for a very small sum, and it will not lay the list open to all the world. If desired we might accompany the slips with such terms or by-laws as the circle of correspondents might agree upon as to the rights of intercourse. Thus we might say, as Mr. Anthony suggests, that no *visits* of one member of the circle to another would be in order without previous correspondence and permission. Probably unlimited correspondence would not be objected to, and might be left to discretion. We invite all who are interested in the plan to suggest by-laws for the association. We ourselves would be obliged to disclaim all

responsibility for the intercourse that might result, simply making the introductions on a large scale and imposing a small tax to pay for printing, envelopes, postage, etc. Our duty would be to keep the list entirely private except as ordered otherwise by the members of the new society. If this plan is approved names may be sent us at once, and when twenty-five are received the first list will appear.

A PRECOCIOUS APRIL.

Community Domain, Oneida, N. Y., April 29, 1878. Lat. 43°.—One of the members of the Community, whose memory goes back to 1811, when the season was exceptionally early, says that he does not remember any spring near as forward as the present, between that year and this. We make a hasty note of some items which go to make the difference between this spring and average springs in this locality, two weeks at least.

Dandelions spangled the pastures and wayside April 26th. Wild strawberries were in full bloom the 27th. Butterflies were on the wing, and cherry trees and early pear trees white with flowers, the 28th. To-day, the 29th, we picked an apple blossom fully opened and tomorrow the tree will be covered with such. Peas are six inches high in the row. The gardeners began to cut asparagus April 24th; last year not till May 7th. The cows were turned to grass this year April 20th; last year May 5th. The farmers say that according to all appearances now, haying will be down upon them before May is out. A bird-fancier gives us the following dates: The first robin came last spring March 24th; this spring March 2d. The first blue-bird last spring March 30th; this spring March 7th. The first purple-finch last spring April 14th; this spring March 9th. All these birds came three weeks earlier this spring than last. May will have to flatter the June flowers and get them to jilt their own natural month, or she won't have many, for April has stolen most of hers; and they never put on more beauty to please May than they have to please April this season. They have been remarkably luxuriant, high-colored and fragrant. May will be our "leafy month" this year, and that might content her. The woods are already green, and some of the maples on the lawn cast a profound shadow. We have had two mid-summer thunder-storms this month. One lasted several hours, without putting the spring back at all, by cold weather to pay. On the whole, we were croakers a month ago, when we told the pansies and robins not to hurry.

On Sunday evening, in Boston, a gathering was held in the parlors of John J. Codman, on Columbus Avenue, in honor of the one hundred and sixth anniversary of the birth of Charles Fourier. Among those present were a few of the original members of the famous Brook-Farm Community; also others at present interested in similar movements.

—*Woman's Journal, Apr. 27.*

THAT SHIP ONCE MORE.

EDITORS AMERICAN SOCIALIST:—Mr. Alexander seems yet to entirely misconceive the aims and ends of the Labor Movement, and assumes the existence of a great deal that can have no existence whatever. He speaks of competition as something to be retained, and of profits in the ordinary sense, and builds up and demolishes a fabric of which the labor reformers have no knowledge.

Just let us look at Oneida. You are a Community of workers, all doing something for the general prosperity in agriculture, manufactures, etc. Let us suppose that you have a dozen branch Oneidas, in various States, all under one management and actuated by one spirit and principle—a mere worldly one, if you will—all working so many hours, and, as now, raising a surplus for outside sale and consumption. Your Georgia branch raises and manufactures cotton, your Texas branch produces beef, your other branches wool, grain, etc. Is there any necessary competition among these various branches? Certainly not. They constitute a unity with a unitary interest.

Under your arrangements, the wants of each are provided for without the intervention of wages; but let us suppose that the wage-system is introduced among you, as in ordinary business, for there is nothing in wages to demoralize industry or encourage laziness or rascality. These wages denote the time, etc., spent on these products, and determine their exchangeable value, and equal values are exchanged equally. You exchange products with each other, and it is certain that your united efforts will give each individual an abundance of every thing, besides providing for new buildings, tools, education, etc.

So far as yourselves are concerned, it matters not

whether your wages are high or low. They represent and are vouchers for a certain amount of commodities you have created. If ten hours' labor a day leaves all of you a surplus of currency which you can not use on belly or back or mind, you would naturally reduce your hours to eight or six, or as many as would give you all you could enjoy of wealth. What do you care for the outside world and its speculative markets and plundering agencies? It can not reach you. You have enough and to spare of every thing within yourselves. Now it is on just such a system of equitable production and distribution that the Workingmen's Party desire to reorganize society. They don't want Congresses or Presidents or rings or wealthy classes to live on their industries, but realize that it is necessary to inaugurate their movement through legal authority somewhere, for even Oneida has its authority and management.

Mr. Alexander, among his objections, says that "the only class left to supply a market for the products of the workers is the workers themselves." This is exactly what we are aiming at, and it is the end of your Oneida efforts—"the workers themselves!" We propose that the workers shall create for the workers, and nobody else. We propose to get rid of all the burdens of the existing social order that are founded on fictions and frauds.

It is hoped that this may give Mr. Alexander a better understanding of our movement, and explode its difficulties. What Oneida does singly could be done by Oneida multiplied, until the whole nation is brought under one control and into one interest. There are difficulties, and rough materials to handle, and order to be brought out of competitive chaos; but if the principles of Communism are good for one Community, there is no reason why they should not be efficacious for a nation, when adapted to the general status of the nation. It is the equity in production and distribution we are aiming at.

J. F. BRAY.

Pontiac, Mich.

SOCIALISM IN ST. LOUIS.

St. Louis, April 23, 1878.

EDITORS AMERICAN SOCIALIST:—I would be glad to have you insert the following notice in your valuable paper:

"The St. Louis Socialistic Lyceum meets every Sunday morning, from 10 to 12 A. M., in Barchi Hall, No. 408 Washington Avenue, for Lectures and Discussions on the Principles of the Socialistic Labor Party. The Public, including both Ladies and Gentlemen, are cordially invited. Seats free. Come early."

I have for a long time felt the great importance of public lectures and discussions on the subject of Communism, in order to educate the people in its principles and thereby induce them to engage in their practical application, and now the time seems to have come when there are enough persons to be found in this city who are ready to give it their attention. Our meetings will no doubt be largely attended and very interesting, as we have a goodly number of able speakers on the subject in this city.

It may also interest some of your readers to state that the Friendship Community of Dallas County, Mo., has been dissolved, and that now a few persons, including myself, are operating in this city as the Liberal Community, and are at present engaged in the printing and publishing business. Fraternally yours,

ALCANDER LONGLEY.

CEREBRUM ABDOMINALE.

VI.

Animal Magnetism contributes a little to our investigation. Experiments in that science indicate that there is a "loadstone" of some kind at the pit of the stomach. In somnambulism we have exhibited what is called the "transposition of the senses;" that is, the faculty of perception, commonly confined to the eye and ear and other organs of the head, is transposed to other parts of the body, especially to the vital center. This phenomenon is alluded to by almost every writer on Mesmerism, and we quote a few instances.

Countess de St. Dominique, a French authoress, remarks as follows:

"Somnambulists have been known to read documents placed at the back of their head, under their hands or their feet, or against any part of their body; to hear in the same way the ticking of a watch, and tell within a minute what hour the hands point to; smell or taste any thing through any of the organs indiscriminately; finally, go through all the operations of perception in the most unexpected and unaccountable manner imaginable. These effects being more frequently and more satisfactorily produced at the pit of the

stomach, Dr. Bertrand expressed the opinion that the soul becomes removed from the brain to the solar-plexus, which is the brain of the intestines. He mentions, in support of this view, the experiment which Van Helmont tried on himself one day, that having tasted wolf's-bane, he discovered that his brain ceased to supply him with the customary ideas, which seemed to concentrate and develop themselves in the region of the chest. He says:—"The faculty of thought was then exercised in the præcordial region." This observation of Van Helmont is of great value, and Dr. Bertrand's system is true in principle. Strictly speaking, there can be no displacing of the soul, since, contrary to the doctrine of a vain philosophy, no local habitation can be assigned to it; but the notions proceeding from the brain growing weaker, intelligence makes up for this by sensations originating in the other nervous centers, of which the solar-plexus is not only the principal link, but also the common regulator."

Van Helmont's own account of his experience after tasting the poison (he only touched it with the tip of his tongue) is as follows:

"Immediately my head seemed tied tightly with a string, and soon after there happened to me a singular circumstance, such as I had never before experienced. I observed with astonishment, that I no longer felt and thought with the head, but with the region of the stomach, as if consciousness had now taken up its seat in the stomach. Terrified by this unusual phenomenon, I asked myself and inquired into myself carefully; but I only became the more convinced that my power of perception was becoming greater and more comprehensive.....This state continued for two hours, after which I had some dizziness."

Reichenbach touches on this subject thus:

"The pit of the stomach is a region of the human body which plays a very peculiar part in the somnambulists. Anatomical investigations have been made by many, to find a peculiar organ there, and it has been surprising that nothing special has been met with, to which could be attributed the extraordinary effects, that very often occur, at the pit of the stomach, in the so-called clairvoyants. Neither have Pacini's corpuscles, which have been the most recent things referred to in this question, any distribution in the body, of such arrangement as to correspond with the relative strength of the sensitive parts of the body. But it is not at all necessary that a special organ should exist, in which special concentration of odic phenomena should be met with. At such points, where nature acts with the all-penetrating dynamics, no such palpable apparatus is requisite. They are the combined results of innumerable, many-branched components, constituted by the nerves, plexuses, ganglia, etc.; the point of most concentrated affectiveness may fall, therefore, where it will, be it the most unimportant part of the belly."

"Facts in Mesmerism," by Rev. C. H. Townshend, gives two instances of *hearing* at the pit of the stomach. The first subject was a special *mesmerizee* of the author, whose manifestations under his practice furnished him with many of his facts. Of her he says:

"Perhaps I ought here to record a phenomenon relative to the sense of hearing which spontaneously presented itself. Anna M—, in sleepwalking, had my watch in her hand in order to tell the hour; but, disregarding this, she seemed to be amusing herself with the watch, alternately carrying it from her ear to the pit of her stomach, when suddenly she exclaimed, 'This is wonderful! I can not hear the watch tick when at my ear, but, placed below my chest, I hear it.'"

The case of Mdle. Malanie of Caen, France, is mentioned in several works on Mesmerism, and is said to be quoted also by many medical writers. She was a cataleptic and natural somnambulist both, and in the accession of her fits exhibited all the most extraordinary phenomena of Mesmerism. She was insensible, as if under the effect of ether, in every part of her body except at the pit of the stomach and in the palms of her hands and soles of her feet; but in these parts she had a new sensibility, not only to the touch, but to vibrations of every kind. Dr. Durand, who publishes the account, had never believed in the "transposition of the senses," but in her case he was forced to "conclude that the five senses were transposed to the pit of the stomach." He made daily experiments for two months in the presence of numerous witnesses and with every precaution to avoid deception. She could describe objects placed on her chest as though she saw them, and once succeeded in spelling the word *commerce* written in large letters and placed there. A very similar case occurred at Bologna, Italy, attested to by three physicians in a published account.

Townshend takes pains to say, in connection with the instance quoted from his "Facts," that he "had not much taste for developments in the *cerebrum abdominale*," and the French Countess also disparages these phenomena as "morbid, though extremely curious." On the whole, we judge that they are regarded with more or less shyness and contempt by dignified scientists generally. Their association with hysteria and catalepsy

are not very favorable to their reputation. Our interest in them is the revelation they afford of the reserved potentiality of the solar-plexus.

In descriptions of catalepsy it is stated that the action of the senses and power of voluntary motion are suddenly suspended—the patient remains fixed in the position in which he happens to be at the moment of seizure, loses his sight, hearing, sense of touch, etc. Here is paralysis of the cerebro-spinal. But the vital functions continue to be performed, and in particular cases, as we have seen, the solar-plexus is unusually sensitive, indicating, as we should judge, that the sympathetic system remains active, and in particular cases is stimulated, or has unwonted opportunity to manifest itself, as the stars come out when the sun is withdrawn.

A LITTLE VENTURE IN CO-OPERATION.

From Scribner's Monthly.

I was driven out of Chicago by the great fire, and in the following spring found myself in a western village. When I perceived all the villagers stirring the earth and planting, I too tried to make a garden. It was a failure: I did not realize enough from it to pay the interest on the seeds and labor-hire. There was nothing in the shape of a market in the place. A German woman, living two miles out, occasionally brought in a basket of vegetables, when other business called her to town. It did not pay to come oftener, she said, because she found so few buyers. She was called "The Comet." I had occasion to remember afterward the fine quality of her vegetables.

In my rounds among the villagers, in search of vegetables, I discovered that mine was not the only failure: not one garden in eight was a success. I had to pay four or five times more than prices usual in Chicago.

On every lot considerable gardening-work had been done. Each had been plowed and planted, and had received one weeding or more, yet seven in eight had been given over because other work crowded or seemed more profitable, or from inability to carry out first plans. As I saw, over the fences, the weed-possessed garden-spots, there came a thought of the possibilities had the scattered efforts—the lick-and-promise work—been concentrated on one garden of three or four acres. This thought was spoken to one and another of the villagers as complaints were heard of the dearth of fresh vegetables and of high prices.

After considerable planning, a determination was formed to make an effort at Coöperative gardening, and to make the effort that summer, while the garden-failures were before the people's eyes, and while they were sighing over their ill-furnished tables. I began with my nearest neighbor, and went from door to door, trying to work up an interest in the subject. The first attitude of a community toward a new idea is usually one of incredulity. The men allowed the matter to go in at one ear and out at the other. Women generally conceded my statements and claims. Some wanted to see the experiment tried, but evidently at other people's risk. Not one offered help. But in arguing away objections, the subject became more defined, and I became convinced that the theory was practicable; opposition increased enthusiasm.

At length invitations were issued to twenty-three of the most prominent ladies for a meeting at my house. Twenty-one came. In a few carefully digested words, I outlined a plan for a coöperative garden, and invited a free discussion. There was an immediate response from the proprietor of a dry-goods store—a woman whose business ability was worthy a broader field. She indorsed the plan, and signified her wish to enter such an association. A widow of means, who had no garden-help in the way of sons, was the second recruit. Several declarations of interest were made from members of the company, but there was but one other positive accession that evening.

During the following week the matter was widely discussed. The next meeting was largely attended, and resulted in four accessions. We now felt warranted in organizing. Officers were elected, committees appointed, and in due time a constitution and by-laws adopted. Our proceedings may not have been strictly parliamentary, but they served the purpose in binding us together and in defining our line of action. Twenty-one shares at five dollars were sold, the holders having the privilege of working out their dues on the garden. I was on the committee for sale of shares; in more than one instance I had to agree to advance the money, and to take my pay in goods or work—wood-sawing, beefsteak, millinery, etc.

Land could not be rented in a body on advantageous terms, so we decided that our own garden-spots—those reasonably near together—might be utilized, and thus the risk in our untried scheme diminished. Next to my place was a vacant acre lot, the property of a shareholder; this was made the nucleus of our garden. Every square in the neighborhood had its half-acre garden-spot; so it was easy to secure all the ground we wanted.

We decided against a man overseer as too costly. The German "Comet" was a superior practical gardener; knew the worth of labor; did not hold herself at a high figure, and

was industrious and faithful. We elected her head-gardener, requiring her to take three shares in stock. She was to decide when and how the gardens were to be worked; when and how the vegetables were to be gathered; to employ the help—usually women and children—to conduct the gardening, in short, according to her best judgment, coöperating with an advisory committee of the stockholders, consisting of the most successful gardeners in the association. This committee met every week at the market-place, while the general meeting of the stockholders was held monthly.

Our chief rented out her place, and took a house in the neighborhood of the gardens, adjoining one of them, indeed, and here the market was established. Tables, stands, benches, etc., were given or loaned by the stockholders. The vegetables were gathered at their prime, and here exposed for sale. Prices were put down to the lowest figures consistent with prudence, and were about one-third those of previous seasons in the place. So that it was soon in everybody's mouth that it was cheaper to buy your "garden stuff" at the "Corporation," as our market was called, than to raise it yourself. All the stockholders, even to the head-gardener, paid the full retail price for every thing they had from the garden.

As we had no facilities for shipping any surplus, after the village supply, our gardener, with true German instinct, suggested a method of utilizing this surplus—"some leetle peegs." A stale vegetable was never offered from her tables and benches.

Before passing to figures, which usually form the most interesting part of such a prosaic article as this, I should like to state with emphasis, that we did a strictly cash business. Not even our President was allowed to eat an unpaid-for radish.

At the very start, we incurred expenses which seemed formidable, and which roused the anxiety of every stockholder. All were incited in behalf of the enterprise, and its progress throughout the season was followed with great interest.

The following figures represent approximately the result of our venture:

OUTLAY.	
Rent.....	\$45
Gardener.....	70
Plants and seeds.....	33
Manure.....	37
Labor during season.....	240
Probable wear of implements and interest.....	15
Total.....	\$440
INCOME.	
Lettuce and radishes.....	\$31
Peas.....	27
Beans.....	53
Beets.....	62
Sweet-corn.....	48
Onions.....	94
Sweet potatoes.....	70
Irish potatoes.....	186
Cucumbers.....	81
Tomatoes.....	113
Egg-plant and salsify.....	15
Parsnips and carrots.....	16
Turnips and cabbages.....	301
Melons.....	46
Total.....	\$1,143
Total outlay.....	440
Profit.....	\$703

It is also worth saying that this does not take account of the handsome little sum we made by buying and raising the pigs, for which we bought corn. We had fed the village better than it had ever been fed before, and not the village only, but many farmers' families. Of course, after this signal success we had no trouble in selling our stock.

The second year, we did even better. We had hot-beds at a cost trifling compared with their returns. We sold plants instead of buying them as at first, and received good prices for early vegetables. The potato-crop, this second year, was a failure as far as our section at large was concerned: but our crop was good. We raised over four hundred bushels, which averaged ninety cents per bushel. Our methods remained essentially unchanged. This second year was the best we have experienced. The Association has had its vicissitudes: the past two springs have been wet and unfavorable, but it has not failed to declare the regular dividends, and the members have never failed of an abundance of good fresh table supplies.

The motive of this paper has been a conviction that hundreds of villages in the land need practical suggestions in the direction to which it points.

"STORIES OF POVERTY."

From the Boston Commonwealth.

Under this heading the AMERICAN SOCIALIST has been publishing an interesting series of personal experiences related by various members of Oneida Community, and we only regret that the number of "stories" has been so limited. But apart from the interest which attaches to such biographies as a personal record of habits of life, this series has a special value from the insight it gives us into the material which composes the principal Protestant Community in this country. These biographies are those of only a small number of the members of the Community named, but they are quite sufficient to show us that apparently the general principle has prevailed in accepting members of receiving only those who have shown themselves able to cope with the difficulties of the world and make their way despite unfavorable cir-

cumstances. In other words, Oneida Community is not a charitable organization. This is of but little consequence to the public as an isolated fact, but if our workingmen are studying these forms of organization, as we know some of them are, it is quite important that they should have a clear conception of this fundamental idea, viz., that no association exists that will give to workingmen, *unable* to make a living under present circumstances, the privileges and comforts they now enjoy.

It is true that the celibate Communities like the Shakers are only too glad to get members who have failed in the struggle of life either from pecuniary or mental or normal defects, trusting that their system will work up such material into useful members, or, failing in that, will turn the unfortunates loose again upon the world, perhaps somewhat improved. In this way, celibacy may be a desirable condition for the poor, or those deficient in intellect or conscience. But we believe that this is all that can be said in its behalf, and that he who embraces the celibate life under the belief that he thereby necessarily enters into a "higher life" is likely to be convinced of his delusion. The Catholic Communities are, we believe, all based upon the presumed holiness of the celibate life, and they greedily absorb all members offering to join them, and the evil intensifies until, as in numberless cases, it has been found necessary in Europe to resort to forcible suppression, and the same issue will be forced upon us in this country. The Catholic church degrades marriage as unholy, and that is a doctrine to which Americans will never subscribe. And if a higher organization of society is to be reached through Christian Communism, it is not to be through exaltation of the celibate life.

But just now progressive men are craving some new means of organizing society, and the few simple ideas which find favor with the most trustworthy of these reformers are based upon religion and a purer family life. We take little stock in the efforts of that uneasy class of persons who appear to be constantly on the alert to join some Brook Farm or other premature conception. But we do watch with some interest for the outcome of all the mighty agitations which during the past generation have penetrated the inmost secrecy of every family in Christendom, and caused the leaders of great nations to move with fear and trembling. If we are to have some great changes in our social system, and we believe we shall, it can only come from a slow and solid growth of the best material. There is a widespread feeling that both in church and state the best influences do not control, and true "stories of poverty" which the world may never hear will cause a loud outcry for that which is truly and permanently a *higher life*.

From the Coöperative News, Manchester, Eng.

AMERICAN COMMUNITIES.

A brighter morn awaits the human day,
When every transfer of earth's natural gifts
Shall be a commerce of good words and works.

America is a country of many marvels, both in her political progress and in her social experiments. While her Democratic institutions are exercising a slow but certain influence over the peoples of Europe, a silent and inevitable revolution is at work daily, which will ultimately exercise a more potent force than any movement which history has yet recorded in relation to social life.

It has often been contended that the prosperity of the people of America is intimately connected with the vast extent of the land and the sparseness of the population. Others again hold that the freedom and equality arising out of her Democratic Constitution is the source of her remarkable progress. These partial conclusions from a limited range of view have received an unexpected shock and contradiction in the fact that hundreds of thousands of ingenious artisans are destitute of employment; many driven on tramp to solicit work or food, and others are competing with their fellow-workmen in London for employment they can not find at home! Stocks are in superabundance, and the workmen are idle.

Inventive skill and mechanical genius have developed vast powers of production during the present century, and have given rise to varying intervals of surplus in stores, followed by stagnation and the arrest of the progress of trade and commercial prosperity. When railways are completed blast furnaces are blown out, and the industrious toilers in metal stand idle, for capital ceases to invest where profits cease to be realized.

This is not only the case in Europe, but in America also, where democracy has given to the people the command of the political platform, and the associated workmen and "Social Labor Party" are beginning to exercise their privileges, and to elect the advocates who hold the theory "that all industrial enterprises should be placed under the control of Government as fast as practicable, and operated by free coöperative trade-unions for the good of the whole people." These vague aspirations serve to point to the fact that the "labor question" is likely to become one of serious magnitude to American statesmen, and to confirm the anticipation of Professor Huxley when, in addressing the members of one of the American universities, he said:—

"As you grow more people, and the pressure of population makes itself manifest, the specter of pauperism will stalk

among you, and you will be very unlike Europe if Communism and Socialism do not claim to be heard. I can not imagine that any one should envy you this great destiny—for a great destiny it is to solve these problems some way or other. Great will be your honor, great will be your position, if you solve them righteously and honestly; and great your shame and your misery if you fail."

Two of the conditions here anticipated are already present. The specter of pauperism is stalking through the land, although the manufacturers have had the advantage of high protective duties to secure them against foreign competition; while a work written by W. A. HINDS, of which I have just received an early impression, tends to prove that for nearly one hundred years Communism has been demonstrating the problems which the Professor foresees it is the destiny of America to solve. This work on American Communities reveals the marvelous fact that a great revolution is at work among the Socialists of the New World, who are seeking to ameliorate the conditions of existence by the application of Christianity to political society and social life.

That which was mere theory in Plato's "Republic," and Sir Thomas More's "Utopia," has been demonstrated, within the present century, by successful experiments, to be a practical verity of great importance, namely, that individual possession of property is not essential to industry and the successful prosecution of complicated commercial enterprises.

The interesting work before me proves that great economical advantages arise from enlarged homes and communal life.

It also shows that middlemen and mere consumers may be transformed into useful producers of wealth, and the hours of labor become fewer, and work be made more congenial to all.

These brief histories of American Communities show that a most beneficent change has been realized by the people without Government aid or control, and without any violent action in the social movement.

The author gives a mass of facts, which in some instances have an air of romance about them, and which enthusiasts among the people concerned have associated with direct providential influence.

This genesis of social phenomena should have an abiding interest to English students of sociology, as there is no satisfactory history of social progress in England, while the little that has been done is given under focal distortion, or class bias. Socialism has to contend against the bias of political prejudice, the bias of economic doctrinaires, who have the infatuated notion that the perfection of commerce is in "buying cheap and selling dear," both in the products of labor and the celebrations of talent and genius. The bias of religion also stands in the way of social progress when not originated by its accredited hierarchy in the Old World, while in the New many of the advanced thinkers in the ministry direct attention to the Pentecostal utterances as the ultimate and effective guidance to social harmony in the future.

There is an intimate relation between Coöperation, Socialism, and Community of possession, industry and enjoyment. The higher aims of Coöperation are, indeed, intimately connected with the science of society as originated and taught by the founders of Socialism.

One is the outcome of the other. Socialism has, however, been viewed of late as an exploded theory, having no relation to the profits arising out of the sale of groceries, or any possible connection with a wise application of the dividends in promoting the social conditions of the people in the economy of life, labor, health and happiness. This indifference to the advantages of social unity is doubtless the result of prejudice, arising from an absence of knowledge of what has been realized by the American Communities. * * *

The author of the work before me has rendered a useful service in his brief sketches of the various Communities he visited in 1876. He has executed his task with conscientious fairness, candidly expressed, and with due completeness and discriminating impartiality. He enables the reader to see the weakness of one Society, and the growing strength of another; the intense religious enthusiasm of a third; the absence of agreement in a fourth; the lack of educational progress in some, and the prosperity, wealth and physical comfort of all; with the advancing refinement and elevating aspirations of the few where the leaders have had the advantages of education and intellectual culture. The experience here gathered together is useful and suggestive, and the book should be in the hands of all interested in the problem which American Socialists have undertaken to solve.

The author, in recording the facts relating to the origin, difficulties, trials, opposition, and ultimate success of the twenty-seven Communities he has recently visited, clearly establishes the important truth that while the pioneers were isolated they were poor, miserable, often in want, and in some cases in utter destitution, while they were without any desire or intention of communal life. But when they combined their labor and resources, coöperated in effort and united in enlarged homes, their prosperity became manifest. Ann Lee, with her family and friends, left Manchester and landed in the United States in 1774. Two years after the first settlement of the Shakers was established at Watervliet. The first completed Community was at Lebanon, N. Y., which began its organization in 1787, seven years before Coleridge, Southey, and others, had formed a scheme for quitting England for America, and there founding a Pantisocracy—a state in which all govern and all serve. To the Shakers belongs the credit of organizing the first example of Christian Communism in the United States. The author of the "History of American Socialisms" says the world is more indebted to the Shakers than to all other social architects. It is a fact worthy of remembrance that the Shakers, like the Separatists at Zoar, did not intend to unite in social life on their arrival in America, but found Communism a necessity, as well as being in harmony with Christian precept.

When the Shakers began their first settlement they had

no spare capital, and they toiled so hard and fared so poorly, that they came to look like walking skeletons. One day a member went to the river to fish, and was so pressed with hunger that he ate, while raw, the first two fish he caught. Their lodging was of the humblest kind; some had to sleep upon the floor; a few had blankets, others had none. They persevered, and ultimately became prosperous.

Of persecution, the Shakers had their full share. At Lebanon, Ohio, their houses were surrounded at night, their windows broken, their persons assaulted, their fences thrown down, their fruit trees cut and destroyed, their horses disfigured, their barns and stables, with grain and hay, burned, while legal action was sought to expel them from their homesteads. Five hundred armed men, accompanied by fifteen hundred followers, assembled to demand that the Shakers should relinquish their principles, their practices and modes of worship, or quit the country. But the "calm, peaceable, and harmless deportment" of the Shakers had such an effect on the excited crowd that they were left to pursue their course unmolested, and have multiplied till they have now some seventeen Societies, and a total membership of 2,400. Each Society is divided into two or more families, so that there are fifty-seven different Shaker Communities. At one time the aggregate number of members was between five and six thousand.

An intense religious earnestness has been the distinguishing characteristic of the Shakers, as a body, during their past history; and must be remembered in judging of their practical life, for some of their customs are repugnant to common sense and individual liberty. The author, however, admits that many regulations which were once rigidly enforced have either been modified or dropped altogether. There is more freedom in conversation and fraternal intercourse; instrumental music is now heard in nearly every Shaker Community; flowers are cultivated for their beauty and fragrance; even the dress of the Shakers has undergone important changes. These are important signs, especially when taken in connection with the statement that "the leaders are more liberal and more tolerant than they were a quarter of a century ago." Still, it is very evident that Shakerism is unfavorable to the highest individual development; there is weakness and death in the system. Celibacy is at the foundation of their Communism. This might be essential to their progress in the early days of trial; but nature, reason, and experience point to the logical results of such an irrational arrangement as shown by their diminishing numbers. The same results are seen attendant on the celibates of Economy. These have attained to great wealth and abundant riches in coal mines, oil wells, and manufactures, and the largest cutlery establishment in the United States. Wherever they have settled they have made the "wilderness blossom as the rose," surrounding themselves with orchards and vineyards and the best cultivated fields. * * *

Other Communities have avoided the principle adopted by the Shakers as to celibacy, and are equally successful in social harmony and in the acquisition of wealth; and their characteristics will supply materials for another chapter.

ONE THING AND ANOTHER.

The people of Illinois expect to begin their wheat harvest in May.

The New Yorkers are debating as to where those awful stench come from.

Francis Murphy has begun his temperance (on-a-religious-basis)-work in New York.

Young Wing has added pinions to Parsons "On Contracts" and set it a-flying in Chinese.

There is a prickly scare about the Communists of Chicago who are said to be arming—8,000 strong.

The Moody and Sankey work has been going along this winter, but it has not moved the newspapers as it did last year.

The British troops are arriving daily at Bombay. The first detachment was to leave for Malta on the 27th of April.

The Republicans think they have had enough of this sort of Congress, and they are going to work to get one with a better character.

Edison has one of his "visions of the night"—generally about two o'clock in the morning—and then he gets up and takes out a new patent.

It is believed that the Congress wants to adjourn June 10 and go home. They're all so tired. If they should do so, what Wood become of the new tariff bill?

General Gibbon, who fought the Nez Perces last summer, has been in Washington trying to get a new fort to set down in the face of Sitting Bull and the Indians.

Secretary Sherman wants to have things fixed so that he can reissue the greenbacks after he has redeemed them in coin and reduced their amount to \$300,000.

Now we can glimpse the world through a lace-work of twigs and small leaves, just as the women do through their veils sprigged with needle-work and flowers.

They could not pass off Cleopatra's needle as so much old stone. The Judge called it worth \$125,000, and granted the salvors \$10,000 for saving it and taking it into Ferrol.

The Father de Smet gold mine, in the Black Hills, crushes about ninety tons of quartz a day. The working expenses are \$2.45 a ton, and the ore yields over \$10 a ton in gold.

The movement in favor of amending the law forbidding the transmission of obscene literature through the mails is likely to fail. The Congressional Committee won't notice it.

The *New York Herald* has interviewed every member of

both Houses of Congress, and has found that there are just fifteen men who are in favor of the Maryland Resolutions to oust the President.

We have believed in those Florida frauds all the time, but now that McLin has confessed to having had a hand in them, we begin to have doubts and think that we are in danger of being imposed upon.

The Spanish-American citizens of New York have been commemorating the anniversary of the death of Miguel de Cervantes Saavedra, the author of "Don Quixote" and Spain's greatest novelist.

General Lopez Caralto, a Cuban, who served in the Union Army, has made an affidavit that to his certain knowledge several colored persons kidnapped in the United States are now held as slaves in Cuba.

If there has got to be war between Russia and England, the United States ought to wash its hands of every thing that looks like privateering from our shores. Sink every ship which sets out to prey on British commerce. Let us have no meanness.

The great Pascal once apologized to a friend for writing him a long letter, on the ground that he had no time to make it shorter; and the result is that his "Provincial Letters" scarcely yield to Tacitus or to the "Letters of Junius" in concise, epigrammatic brilliancy.

Jefferson Davis sticks to his old ideas of State rights. He and his fellow provincials will probably never learn the lesson of the war, and take in the idea of a genuine national sovereignty, having a right to catch a recalcitrant State over the knee and spank it soundly.

If you are afraid of burglars go away and let your wife take care of the house. The women are now making a brave record in fighting off such fellows. The last case is that of Mrs. Hopkins (wife of Professor Hopkins, of Rochester), who shot the robber as he was trying to get away.

Mr. Conkling has a way of keeping a loaded gun about him, and when some interviewer gets it and fires away at the crowd of politicians, then the Senator comes forward and comforts the wounded men by saying that some base fellow stole his gun and fired it without his consent. Singular, isn't it?

The problem which the Labor Reformers and Communists have set before themselves is to reduce the power and importance of capital, and then make our rich men and captains of industry do all the work they are now doing for a little more love and a great deal less money than they are now getting.

The Erie Railway was sold on the 24th ult., under certain foreclosure proceedings of the first bond-holders, prosecuted in the States of New York, New Jersey and Philadelphia. The road was bought in by the Reconstruction Committee, Ex-Governor E. D. Morgan and Messrs. Welch and Wells, for \$6,000,000.

The Samoan Islands are the great cocoanut-producing islands of the globe. The inhabited ones are nine in number and have a population of 35,000. One German firm, dealing in the staples of those islands, does a business of \$5,000,000 a year. Pago-Pago is the harbor which the United States have lately bought.

What the women of New York need is a hotel that will board one for \$3.50 or \$4, and give her a great deal more for her money than she gets now. That would be a Hotel for Women worth praying for. They might have such an one if they would submit to the necessary rules and give up their passion for driving nails into the plastering.

The Treasury, with the approval of the Syndicate banks, has reopened its London agency for the sale of the 4½ per cent. bonds—a large lot of which were sent over last week. More than half of the \$10,000,000 have already been sold in this country, and another lot of \$5,000,000 called for, making \$15,000,000 in all which the Syndicate has taken.

The negro Exodus from the South has begun in South Carolina. The Azor, a sort of African Mayflower, has set sail from Charleston with a large number of emigrants for Liberia. Saul Hill, a negro who left that State in 1866, carrying with him considerable pluck and very little money, is now a Liberian farmer with 9,000 coffee trees and a yearly income of \$3,000.

The House has by an almost unanimous vote (only two Representatives recording themselves in the negative) passed the Thurman Pacific Railroad Funding Bill without any delay. The Senate discussed it six weeks. If the bill becomes a law we may hope to get relief from those enormous blood-suckers, the Pacific Railways, and if this is Democratic depravity let us have some more of it.

Italy is likely to give moral support to England at the coming Congress. She has, according to the *Opinione*, as much reason to object to the treaty of San Stefano as England and Austria. Forced by her geographical position to present a strong front to France and Austria, Italy would, if the treaty of San Stefano came into force, have also to place her eastern coast in a state of defense, at great cost to her treasury.

A *Tribune* correspondent, writing from Constantinople in early April, says: "The *Livadia*, the yacht of the Grand Duke Nicholas, is established in the harbor, and the Grand Duke himself finds the Russian palace at Pera a most comfortable residence, so that although in theory he

lives on the yacht, the head-quarters of the Russian army have been transferred practically from San Stefano to Constantinople."

There is no lack of ships to carry our stuff to Europe, but the shame is that we don't own many of them. In 1855 our American-built ships carried more than \$500,000,000 worth of merchandise between this country and foreign ports, while foreign-built ships carried little over \$200,000,000. In 1877 American-built ships carried less than \$300,000,000, while foreign-built ships carried about \$800,000,000, or four times as much as they did 22 years ago.

Victor Emmanuel may have been the king and master of United Italy—the lord of the house, as it were, but Garibaldi was one of the boss-carpenters. He is striving now to add another wing to the stately pile. He is said to be instigating voluntary associations, from the Alps to the extreme end of Sicily, to clamor for the annexation of Trieste and Trent to the Italian Kingdom. This is causing so much disturbance that the Austrian Ambassador at Rome has requested their suppression.

In the opinion of Elihu Burritt, Beaconsfield "can now truly say that England is the greatest Mohammedan power in the world, since Turkey has been so wasted by this desolating war. He can, perhaps, say with equal truth, that England's Mohammedan subjects in India sympathize as deeply with their Turkish co-religionists as the subjects of the Czar can with the Christian populations of the Ottoman Empire. Constructively or politically, England is as much the head of the Mohammedan religion as Russia is the head of the Greek Church. In this sense she is the natural defender of the faithful."

Bulgaria is any thing but a paradise. The leading men are putting their heads together to defeat the Russian candidate for Prince and elect a man of their own. It is manifest that the Bulgarians are taking a terrible revenge for the Turkish outrages of 1876. The Mussulmen are goaded to despair by the tyranny of their former victims. The country is full of refugees from the scattered armies and disbanded garrisons of the Turks. These form a nucleus of insurrection, and they are joined by the inhabitants of the Mussulman villages and carry on a guerrilla warfare against the native Christian and Russian troops.

The death of President Orton, of the Western Union Telegraph Company, calls attention to that great concern. It has 200,000 miles of wire, 12,000 employees and 8,000 offices. Its two best paying offices are in New York city: the next best is in Chicago, and the fourth is the Philadelphia office, which has a gross income of \$50,000 a month. The consolidation of many telegraph companies into one was chiefly the work of Mr. Orton. He was also the projector of the great New York office, costing \$2,000,000. He died of ambitious overwork—a tendency which he felt even when a school-teacher in Western New York and enjoyed the delights of boarding around.

While you are debating whether the uncertainties of the last Presidential election were chiefly owing to the imperfections of the election machinery or to the peculiar disturbances in certain Southern States, please observe the "Nicholas plan" for selecting Presidents. It proposes that each State shall choose a certain number of electors, based on population; that these electors shall be divided into a number of classes in alphabetical order; that from these classes a smaller number shall be elected; and from this smaller number two shall be drawn by lot, the whole college then proceeding to elect one of these President, whereupon the other becomes Vice-President. You can make your own comments on this scheme.

Here is a bit of scholarly wisdom from Thoreau's Journal. He made the entry May 1, 1857. It is not by any means a record of his highest principle of insight and wealth. There are treasures a great deal more hidden and interior than those of the reason, imagination and fancy: "It is foolish for a man to accumulate material wealth chiefly, houses and lands. Our stock in life, our real estate, is that amount of thought which we have had, which we have thought out. The ground we have thus created is forever pasture for our thoughts. I fall back on to visions which I have had. What else adds to my possessions and makes me rich in all lands? If you have done any work with those finest tools, the Imagination and Fancy and Reason, it is a new creation, independent of the world, and a possession forever. You have laid up something against a rainy day. You have to a certain extent cleared the wilderness."

The Rev. Dr. John Hall has been lecturing the Young Men's Christian Association of New York, on the "Perils of the Times." The first danger which threatens our young men is that of shallowness—they are in too much of a hurry and bustle; the second is that of making too much account of money and the gentility it gives; the third peril is caused by a certain unsettledness in life—we are not born with any certainty as to what we are going to do; the fourth danger comes from our tendency to choose pleasures which relax and weaken, rather than those which strengthen us for the hard work of life—not one of the "theater-goers" among the Doctor's classmates has ever attained success in after life. The perils which threaten the citizen are, first, a lack of public spirit; second, a weak commercial conscience; third, an exaggerated idea of personal freedom; fourth, the feebleness of religious life among us.

The situation in Europe is nearly as distressing as actual war would be. The British press is getting into the dumps and telling the people that England will have to fight her battles alone, while the other powers will stand aloof and reward themselves when the fight is over by picking up the broken arms and cast-off clothing. They begin to suspect Austria of coveting Bosnia and other pieces of Turkey a great deal more than she desires to secure justice and serve England. The British merchants begin to take alarm at the idea of having their commerce swept from the seas by a horde of Russian privateers. The Russians themselves are getting impatient at the constant nagging to which they are subjected by the English Government. Bismarck is still attempting to mediate, but he has not yet succeeded in getting the hostile parties to withdraw from Constantinople. The late election of a Liberal member from Tamworth, England, by a large majority, has had considerable effect on the English mind. The popular feeling does not respond to the zigzag ways of British diplomacy.

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